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A SHORT  
**DIALOGUE**

BETWEEN A STRENUOUS ADVOCATE OF ETERNAL

**Punishment,**

AND

**A UNIVERSALIST**

WHO ADVOCATES THE SALVATION OF ALL MANKIND

WITH ALL THE

**THREATS AND DENUNCIATIONS**

PROPOSED BY THE FORMER,

AND

ANSWERED BY THE LATTER,

IN

*Way of Question and Answer.*

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Fear not, for behold I bring you good tidings of great joy that shall be to all people.—*Isaiah.*

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1827

## ADVERTISEMENT.

It is the right and the duty of every man, after finding the truth, or honestly believing he has found it, to use all the means in his power that are calculated to communicate a knowledge of it to his fellow creatures. All civil or ecclesiastical attempts to take away those rights from any man, or any number of men, are tyrannical, and such tyranny is unjust unreasonable and irreligious.

Bigotry and partiality are constituent principles of moral evil, contrary to true religion, and as inconsistent with all christian morality, as pride, envy, or covetousness. All that course of stratagem or policy which aims to conceal the truth from men, by taking advantage of their ignorance, their passions, or fears, has in it the essence of lying, and ought to be discouraged among all people, as having a pernicious influence upon the best interests of society.

Gospel ministers are not only public teachers of religious truth, but also executive officers, authorised to govern the church, by rightfully executing the law of Christ, and such by rules as are necessary to carry it into effect, together with an equitable proportion of legislative authority the church has no right to give her ministers higher authority than this, and they have no right to any such assumption. For them to assume undue veneration derived solely from their office, regardless of the rectitude of character, is one amongst the most wicked and dangerous impositions upon mankind.

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## A Dialogue, &c.

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THE time seems to have arrived when the human mind, bound for so many ages, may regain its independence. This is all that is wanting to make our land the paradise of God. Bigotry and superstition have degraded man and made him a prey to the worst of tyrants—the usurpers of conscience: But Brethren, the time is come when we must labour to liberate conscience from its former abject slavery, to give it an elevated character, which shall prompt a more noble piety to God, and a more dignified and benevolent conduct towards our fellow men.

*Question.* Notwithstanding your unshaken confidence in God's universal benevolence in the saving of all men, yet I say that there is a curse pronounced on the sons and daughters of men, through their disobedience, here is death and life set before man, for in the day thou eatest thereof thou shalt surely die: these threats and denunciations cannot be passed over with impunity, and unless they can be fairly answered without any twisting or torturing of the scriptures, I do now, and ever must believe in the eternity of punishment.

*Answer.* Strong as this objection may appear against the universal salvation of all men, yet if I cannot answer it fairly, I will at this moment renounce my sentiments, on that all important subject. When God created man in his own image and likeness and breathed into his nostrils the breath of life man became a living soul, God did not curse man but he blessed him and gave him rule and dominion over every thing that he had made, saying, "of every tree of the garden thou mayest freely eat but of the tree of knowledge



of good and evil, of this thou shalt not eat for in the day thou eatest thereof thou shalt surely die." For myself, I believe—that he in that day, according to the promise made by his creator, died.

But he died neither an eternal nor temporal death, he died in a spiritual sense of view, for he lived nine hundred years in the flesh, after the violation of the command of the most high: examine the language used on this occasion, behold they are become as one of us knowing good and evil, then it appears that those transgressors became as gods, not as devils; they became intelligent creatures and are capable of worshipping and praising God, consequently God will be glorified in his creation.

*Question.* It appears from your knowledge and belief of the scriptures, that it matters not what man does in this life, that he will be at last admitted into divine favour and finally made happy. There must be a change of heart: our saviour's language to Nicodemus proves the assertion beyond controversy; saying, except a man be born again he can in no wise enter into the kingdom of God.

*Answer.* This has been urged time immemorial by the advocates of eternal misery, without ever giving them the least instruction how it might be effected in this life: Nicodemus himself although a ruler in Israel appeared to be ignorant of this great mystery. In the first place you know from experience that we are composed of good and evil, we have on this account to undergo a multiplicity of severe trials in this life. let me therefore introduce on this occasion the ever memorable parable of the wheat and the tares of the field, in order to shew you that good and evil must remain in man, so long as man remains on earth: when

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the wheat sprang up the tares sprang up also, the servants asked their Lord if he had sown good seed from whence then this it produced tares, the answer was, an enemy hath done this ; the servants offered their service to go and pull them up. " Not so until harvest least ye pull up the wheat also ; then I will tell the labourers to cut both together and bind the tares in bundles to burn, but gather the wheat into the garner."

Then Sirs if the wheat and the tares must grow together and be cut down together in harvest. I tell you as a philanthropist, that the spirit that emanated from God, and the carnal mind must remain in man until the separation of soul and body takes place. At that time every man's harvest will cease to exist here. Again when men are intreated by all the sympathising marks of benevolence and loving kindness by their pastor's admonition, to turn to their heavenly Father and become new creatures, is it not urging us to pull up the tares ; which is expressly forbidden, or in other words, to take away the carnal mind which would terminate our existence in accordance with this parable just quoted in your hearing.

*Question.* It appears from all you have yet said on this subject, that wicked men and sinners are entitled to the kingdom without repentance and becoming new creatures, for God has declared " if you die in your sins, where I am you cannot come."

*Answer.* I as much believe in repentance as any man ; if contracted hearts and limited creeds would feel disposed to grant the saviour of all men the same power which they assume to themselves. How often are our ears assailed with the presumptuous assertions in public prints, that the basest and vilest of all murderers are made the

recipients of eternal felicity through the instrumentality of these clergy who are strong advocates of eternal burnings in a future state; thus the prisoner repents in confinement, the clergy think his wicked deeds are pardoned, while they believe on the other hand, if the most virtuous and moral man be precipitately launched into eternity that his case is rather dangerous, because he had not time to repent. therefore let us give God the glory for he is able and willing to grant repentance to all men.

*Question.* You use every effort to evade that which you accuse your opponents to be guilty of; I mean the second birth; you say they will tell us that we must become new creatures, and then leave us to our reflections how this is to be effected: if you can throw any new light upon this subject I am sure it would be very gratifying to me.

*Answer.* I am fully persuaded in my own mind that it is out of the power of man to work any radical change in himself, in order to become a new creature. I will therefore refer you to the 3d Chapter of Malachi and read for yourself, where the prophet says,—“who can abide the day of his coming, and who shall stand when he appeareth, for he is as a refiner’s fire and fuller’s soap, and he shall sit as a refiner & purifier of gold and silver. & he shall purge the sons of Levi as gold and silver that they may offer unto the Lord an offering in righteousness.” Now I would ask, who sits as a refiner’s fire and fuller’s soap? you must of necessity say Christ Jesus the Lord. What does a refiner’s fire do? It does not destroy the precious metal but makes it more pure. What does fuller’s soap do? If dirt adheres to any substance whatever, it makes it clean. This is the baptism that

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St. John speaks of, when multitudes came to his baptism, he opened his mouth and said unto them, "I indeed baptize you with water, but he that cometh after me is mightier than I, whose shoes I am not worthy to unloose, he shall baptize you with the Holy Ghost and with fire." Then man is the first of creation renewed, after this there will be a new heaven and a new earth wherein dwelleth righteousness; if all things become new there is not one sentence to be found in all the sacred scriptures of a new hell.

*Question.* I must acknowledge that the position you now occupy is something new and singular, but that does not yet go to prove that man will be eventually saved. You urge that they are purified by the refiner's fire, and made clean from all filthiness by the fuller's soap: here we are yet in a chaos of doubt not knowing what becomes of them afterwards?

*Answer.* I am fully persuaded that a person who has been raised on the lap of superstition, as I have been once myself, finds it a hard undertaking to divest himself of the prejudices instilled into the youthful mind, and that at an age when the mind is not susceptible of judging what is right or what is wrong. But your question is, what becomes of men after they undergo the foregoing purification by the refiner's fire and fuller's soap; upon this ground I will refer you to the 3rd chapter of 1st Corinthians and read for yourself, where the inspired penman declares, that every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is, if any man's works shall abide which he hath built thereupon he shall receive a reward; if any



man's works shall be burned he shall suffer loss, but he himself shall be saved yet so as by fire.

"But he himself shall be saved yet so as by fire," this appears to be a solemn declaration without the shadow of a condition: if those solemn declarations of the most high are to be disregarded, and men with their eyes open, for the sake of form, fashion, or popularity in this life, cleave to an arm of flesh and deny the Lord that ransomed the sons and daughters of Adam and the vilest of sinners, on Mount Calvary at the expense of his precious blood. Grant to open the blind eyes, unstop the deaf ears, and give them hearts to understand the universal benevolence of God, who is love and unchangeable, the same yesterday to day and forever.

*Question.* In the first place I must acknowledge that there has been at this time more light thrown on the second birth than I ever anticipated could be done, but there remains some considerable doubts yet respecting the salvation of all men; for instance I will refer you to the declaration of the patriarch David, who declares that the wicked shall be turned into hell with all the nations that forget God. these are threats that stand unanswered in my opinion, and if you are not able to answer them fairly I must ever believe that they will be fully executed?

*Answer.* Final and plausible as those threats may appear, and as you believe them unanswerable, with divine permission and assistance I believe that I can answer them fairly. In the first place you urge that the wicked shall be turned into hell with all the nations that forget God, then I would ask how many had forgotten God? "the Lord looked down from heaven upon the children of men, to see if there were any that sought after

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him," says he. "they are all gone aside, there is none that seeketh after God, there is none righteous no not one." Then if there were none that sought after God, does this not finally prove that all the sons and daughters, of Adam had forgotten God, if so, all the nations, tongues, and kindreds, under heaven, must be turned into the same hell. consequently they all fare the same, were this an eternal hell the tidings would be awful. How often do we hear from different denominations in modern sermons, that there is an awful hell and from that hell there is no redemption or deliverance. But let us consult the language of the same sweet psalmist of Israel, who says "I will praise thee O Lord my God for evermore. for thou hast been merciful towards me, and thou hast delivered my soul from the lowest hell."—Here is deliverance from the lowest hell, and if there can be a lower than the lowest I must acknowledge that I do not know the use or utility of the English language.

*Question.* Do you not believe that the hell you allude to was on the earth, that David was yet in the flesh & this hell you speak of could not be that eternal hell where the wicked are to remain until the day of resurrection. when this mortal shall put on immortality, and receive their final sentence, saying "come ye blessed of my father," when the wicked on the left shall hear their sentence, "depart ye cursed into everlasting fire prepared for the devil and his angels?"

These warnings go to prove beyond any manner of doubt, that there is an awful hell awaiting wicked men, and unless you can answer these objections fairly I must ever believe in the eternity of punishment and that punishment to be in an awful hell.

*Answer.* I have perused the scriptures very diligently and could never find eternal hell, eternal punishment, or eternal death promised to or pronounced against any of God's creation, neither did I ever see a man that could produce it, from the first of Genesis to the last of Revelations: you contend that the hell David was delivered from was on this earth, so do I. I believe if we are able to prove that hell is on this side the grave, it will be good tidings of great joy for you and me and all men. Solomon the wisest, in his 9th Chap. of Proverbs describes it as follows. "A foolish woman is clamorous, she is simple, she knoweth nothing, she sitteth in the door of her house in the high places in the city to call in passengers who go on their way, he who is simple she sayeth unto him, 'stolen waters are sweet, and bread eaten in secret is pleasant,' but he knoweth not that the dead are there, & that her guests are in the depths of hell." You are satisfied I trust that this hell spoken of is in this world and not in another. it appears the woman spoken of being situate in the highest and most conspicuous part of the city, yet king Solomon who is represented to us to have been the wisest man, represents her guests to be in the depths of hell. This illustration of hell may suffice, knowing from our own experience in life, that he who willingly and knowingly leaves the path of virtue and innocence, and plunges greedily into the path of vice and immorality, alas! he finds himself in the depths of hell. James, speaking of the tongue, calls it an unruly member that sets on fire the course of nature, and it is set on fire of hell, the tongue is in this world.

*Question* — I must confess that you have surmounted some difficulties better than I ever believed them to be surmounted, I know there is no

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man on earth would rejoice more than me were I once to believe in the universal salvation of all men. for I have a wife and five children who are as dear to me as life, whom I tenderly love, and God only knows what course they may pursue after they arrive at the years of discretion. I know it gives me at times some uneasiness for their present and future happiness, but I yet have doubts in my mind respecting the doctrine of universal salvation, and one particular objection to make which I believe will be difficult to answer, i.e., "the devil goeth about like a roaring lion seeking whom he may devour," this goes to prove that there is something to be devoured, and man is the object of this devouring. If you can remove this doubt from my mind with good strong reason and scripture testimony, my mind would be more at ease. If not, I must believe in the doctrine of my forefathers.

*Answer.*—I highly recommend you for your unshaken resolution, and if I could not myself reconcile a doctrine to my own understanding, that would give me comfort here and assurance of felicity hereafter I would not embrace such until I was fully persuaded in my own mind.

But what you introduced to be an insurmountable objection, I will endeavour to elucidate by gospel truth and charity towards all mankind, of whatever sect or denomination they may be.

In the first place I will refer you to the 14th Chap. of Romans, where you will find it on record that no man liveth to himself, and no man dieth to himself, for whether we live we live unto the Lord, and whether we die we die unto the Lord, whether we live therefore or die we are the Lord's. This was written for the benefit of all mankind, for all men have the privilege of reading



the scriptures, and judging for themselves; if you believe this scripture testimony you must acknowledge there is nothing left for the devil.

Again I will refer you to the 1st and 2d Chap. of the Hebrews which says, "forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him who had the power of death, that is the devil, and set them free who were all their lifetime made subject to bondage." Here the devil is to be destroyed; what will you do with your premises? I will tell you as an honest man shake off your shackles which keep you in bondage. You see that freedom is proclaimed for those who were made subject to bondage, and that by the intrigues of their fellow men. Believe me, the joy and consolation that I feel in the promises of my father in heaven, executed by the hands of his holy prophets and apostles since the world began, and his unbounded love made manifest by the gift of his only begotten son, to ransom and redeem sinners give me more consolation in one day than one hundred years of doubtful and gloomy meditation, could afford on this all and important subject.

*Question.* I must acknowledge that you got along with those passages much better than I expected, and believe me that I feel a degree of comfort from this fortunate but unexpected interview. But were the doctrine you advocate and espouse true, would it not have a pernicious tendency that mankind in general should know it? Men are by nature wicked enough at this time, and were they sure of eternal happiness at a future period, methinks they would stop at nothing, it would be the means of making men more licentious than they are, and one man would hardly

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remain poor whilst his neighbour had plenty and to spare; under those considerations, I think it would be dangerous and pernicious to society. Until this be fairly answered I cannot believe in the universal salvation of all mankind.

*Answer.* Truth will never contradict itself, and a candid attention to evidence will never give error an advantage over it in any intelligent mind, therefore the supposition, that it is dangerous for people to use their reason, in a candid attention to evidence, is utterly false, and may be justly regarded as an invention of ecclesiastical tyranny. It is the right and the duty of every man attentively and candidly to inform his mind as extensively as he can concerning all subjects on which his happiness depends. It is impossible for me to give this objection a brief answer knowing it to be your last and only alternative.

You contend that the doctrine of universal salvation would lead men to licentiousness. But it will appear evident that it doth not, but on the contrary, it is the strongest motive to all who believe it, to love and live to him who died for them, and rose again. "We are not our own but are bought with a price." therefore we are exhorted not to be the servants of sin, slaves to our passions, and servants to men, but to glorify God in our bodies and spirits, which are his; and the apostle beseeches us, by the mercies of God, to present our bodies a living sacrifice, holy acceptable unto God, which is our reasonable service. Forasmuch, as we know that we were not redeemed with corruptible things, as silver & gold, but with the precious blood of Christ, as of a lamb without blemish, and without spot. See 2 Cor. v. 15, Rom vi. 12. 13, 1 Cor. vii. 2. 3, 1 Peter, i. 18. 19.

What a horrid thought would it be that Christ should be the minister of sin, and that his blood shedding should cause wickedness to abound: the love of God, in giving his son to die is enough to move an heart of stone. For when we were yet without strength, in due time Christ died for the ungodly, but God commendeth his love towards us, in that, while we were yet sinners Christ died for us, much more being now justified through his blood we shall be saved from wrath through him.

Another of the first principles of the universal salvation is, the immutability of God's counsels, which he hath confirmed with an oath, that by two immutable things, viz, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge, to lay hold upon the hope set before us, Heb. VI. 17, 18. God hath abounded towards us in all wisdom and prudence, having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself. That in the dispensation of the fulness of time, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him, in whom we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things according to the counsel of his own will, Ephes i. 8—11. God is our saviour, who will have all men to be saved, and come unto the knowledge of the truth. 1 Tim. ii. 3 4. This is the will and counsel of God, who doeth according to his will, in the armies of heaven, and among the inhabitants of the earth, and none can stay his hand, or say unto him, what doest thou? Dan. IV. 35. He hath sworn by himself, the word is gone out of his mouth in righte-

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God is not a man that he should lie, neither the  
son of man, that he should repent. Another great  
principle, upon which universal salvation depends,  
is that Christ died for all: we see Jesus, who was  
made a little lower than the angels, for the suffer-  
ing of death, crowned with glory and honor, that  
he by the grace of God, should taste death for  
every man. Heb. ii. 9. If any man sin we have  
an advocate with the father, Jesus Christ the right-  
eous, and he is the propitiation for our sins, and  
not for ours only, but also for the sins of the whole  
world, 1 John. ii. 1, 2. For there is one God, and  
one mediator between God and men, the man  
Christ Jesus, who gave himself a ransom for all, to  
be testified in due time: 1 Tim. ii. 5, 6.

Another of the principles on which the gener-  
al salvation is founded, is, that God hath given all  
things into the hand of Christ, who hath declared,  
that it is the father's will, that of all that he gave  
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ledge of God, even eternal life, to all that the father  
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plish it, it, must of consequence, be finally per-  
formed, yet, it cannot tend to licentiousness; or



the God of heaven, and the Lord Jesus Christ, would never have planned it, approved of it, or sought to execute it. Now my friend I will leave the subject to your consideration; and see if you have any more to offer on your awful subject, the eternity of punishment: it evidently follows, that a doctrine which seems necessarily deduced, or inferred by undeniable consequences, from all these considerations united, cannot be false, or have any evil tendency, but on the contrary the human mind would overflow with love towards our fellow men.

*Question.* But if the spirit of God dwelling in us, and thereby causing us to adhere to Christ, and to follow him through all trials, makes our union to him so perfect, that nothing shall be able to separate us from him to all eternity, since we are confirmed by habits of goodness by free choice, and by oft repeated exercises, why by the same rule shall not the misery of the wicked be endless, seeing that they have chosen and adhered to evil through life, and by constant practice are confirmed therein; evil is grown up to a body in them, it appears as difficult to reform and bring them back from their vicious habits, as it would be to draw the saints in light from their adherence to virtue and goodness?

*Answer.* Your reasoning would be conclusive, upon the supposition that there are two eternal principles, viz. good and evil. If it can be proved, that evil is co-existent with goodness, that it hath always been, then the eternity of sin and misery may be easily inferred. This is the true foundation of endless misery and it came from the heathen or pagan theology; the heathens believed in two eternal principles, ever warring against each other, and neither fully prevailing;

that men had the liberty of enlisting under which they pleased, and that those who in life chose virtue, should enjoy endless felicity. while those who chose and adhered to vice would eternally remain under its dominion, and of consequence be always miserable. Thus the infernal deities being judged by the poor pagans to be as eternal as the good gods, and more powerful, they sacrificed more to the evil principle than to the good, out of fear, and to appease the anger of those abhorred malevolent agents; hence, the frequency of human sacrifices.

Now when the christian religion triumphed over Paganism in the Roman empire many of the philosophers embraced and professed it, but with all retained many of their Pagan notions, among which was the eternity of these two opposite principles; hence arose the ancient sect of the Manichees, who believe not only the eternal existence of two contrary eternal gods. one good and the other evil. but also that all visible things were created by the devil; and upon this principle they might argue the universality of damnation. with as much ease and certainty. as we, upon the contrary may argue the certainty of the universal salvation, according to the glorious promise of God, Isaiah LVII. 16, 17. 18. 19. "For I will not contend for ever. neither will I always be wroth; for the spirit should fail before me. and the souls which I have made. For the iniquity of his covetousness was I wroth. and smote him: I hid me and was wroth, and he went on frowardly, in the way of his heart. I have seen his ways. and will heal him. I will lead him also. and restore comforts unto him, and to his mourners. I create the fruit of his lips; peace, peace. to him that is far off. and to him that is near, saith Jehovah, and I will heal him."

Those who venture to contradict their Maker and say, that he will contend forever, and be always wroth, ought to give as good a reason, at least, why he will as he hath given why he will not, and, consequently, must prove him not to be the father of all spirits, and the creator of all souls: if, therefore it can be demonstrated that satan is an eternal, self-existent, immutable, evil being, and that he hath created all, or a part of mankind (as some asserted formerly and, as I myself have heard lately) or that he hath drawn some of God's creatures into such an union with himself, that they cannot be separated from him, and that he will maintain his crown, throne, and kingdom, in opposition to God, to all endless duration then and not till then, may the eternity of sin and misery be concluded from the nature of things, with equal ease and certainty, as the perfection and happiness of the saints. But if the kingdom of evil, and all the works of sin, satan, and darkness, shall be totally destroyed by Christ, and all things shall be reheaded in him, who is the head of all principalities & powers, as well as of every man; (see Ephesians, I. 10. Col. II. 10. 1 Cor. XI. 3.) If every knee shall bow, and tongue shall swear, and all things whether in heaven or in earth, or under the earth shall confess that he is Lord, and all things, whether in heaven or in earth, shall be reconciled to him (see Isaiah, ~~XV.~~ <sup>LV.</sup> 23. Phil. II. 10. Col. 20) and all kingdoms shall be broken & destroyed by the kingdom of Christ, which shall itself be yielded up into the kingdom of boundless love, where judgment shall be no more, what shall we say of that doctrine, that teaches the endless duration of evil?

For it is as impossible that there should be two endless contrary things, as that there should be

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two real contrary deities, a good God and a bad one or two sorts of contrary creatures, both of truly divine origine, some being made good by God, and others bad. For an absolute and merely infinite duration, which has neither beginning nor end, is according to the confession of all divines, yea & every reasonable man, a property peculiar to the uncreated being only. But such an infinite duration, which although it has a beginning, yet shall have no end, can only be the property of those creatures that are of divine original. For as these according to the language of the scriptures, are of divine origin, and therefore are rooted in God, or in his almighty creating power, which has no beginning, they can also be everlasting, their existence or duration can also be without end in God, but whatsoever has not its eternal root in God, or in his eternal creating power, but is sprung up in the creature in this world, by its voluntary turning away from God, and against his holy will, and consequently is an abomination and displeasure to the most high, and is only suffered by him, such as sin and the punishment descending thereon, these things cannot possibly be of an absolute endless existence and duration, or remain so long as God shall exist, but must of necessity once cease and be annihilated. For as God is a being to those creatures which he created good, and which exist through his will, wherein they may subsist and be preserved without end, so he is on the contrary, to iniquity and sin, a consuming fire whereby all sin and perverseness in the creatures must be at last consumed, annihilated, and separated from them in the highest degree, in order to restore them to their primitive purity, in the same manner as the fire doth not consume and destroy the gold, but only the dross, and that which is impure.



*Question.* Your argument would seem very conclusive, for the entire subjection of all things, if you could prove that the word all, intends literally and mathematically, the whole without exception; but this I doubt, will be difficult for you to do, as you must know that it is very frequently used in common language for a part, and sometimes only for a small part of mankind.

*Answer.* I acknowledge this the case in common conversation, and in such parts of the sacred history where we are in danger of being misled by it, being well informed by the context or some other passages, or from nature, or from the circumstances of facts, that we must take it in a limited manner or sense, but I do not recollect any passage, where any point of doctrine is spoken of, in which the word all is used in that uncertain and undetermined manner, and it is necessary that it should not be used in that way, in matters of importance, because we might be led into confusion and great uncertainty thereby, not knowing whether to understand universally, or partially; wherefore I lay down this plain rule, viz. when the word all is used in any passage of scripture, and we are not necessarily obliged, either by the context or some other text, or the nature and circumstances of the case to understand it partially, and especially where any important point of doctrine is spoken of we are always to understand it universally, without exception.

*Question.* But can you prove from the writings of the apostles, that they used the word all in this large and universal sense, can you answer this?

*Answer.* Yes, very easily, and in the most unexceptionable manner. Hear what the author of the epistle to the Hebrews says upon this matter. Thou hast put all things in subjection under his

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feet, for in that he put all in subjection under him, he left nothing that is not put under him: Heb. ii. 8.

It is evident that the apostle's reasoning would be very inaccurate, if not entirely false, upon the supposition that all things did not intend all, in the largest sense, for how would this conclusion naturally and necessarily follow, for in that he put all in subjection under him, he left nothing not put under him, unless it be premised, that all is used in the universal sense of the word.

*Question.* But hath not the same apostle made an exception when he uses the word all in some other of his writings?

*Answer.* Yes truly, but it is such an exception as justified this sense of the word, more than a thousand arguments. For he hath put all things under his feet, but when he saith, all things are put under him, it is manifest, that he is excepted which did put all things under him, Cor. XV. 27. Here God the father being alone excepted, proves all other beings to be included in the words all things, and that in so convincing a manner, that I am astonished men would dispute it.

*Question.* It is true, that nothing can be plainer, than that all things in these places, must mean all beings but God, but then perhaps, St. Paul only meant that they should be subject to his control, and not brought willingly to obey. If you can prove this point as clearly as you have the other, and from the same authority, it will seem to put the matter with me beyond dispute.

*Answer.* This is very easily done, for it is universally acknowledged by all christians, that all things are now, and have ever been subject to his control, for when he was upon earth, in his lowest state of humiliation, even the unclean spirits, the

most rebellious of beings obeyed his word, which made them who saw his miracles cry with amazement. "What thing is this: what new doctrine is this, for with authority commandeth he even the unclean spirits and they obey him: St. Mark, i. 27. The devils obeyed him, universally in whatever he commanded them, and could not enter into the swine without his permission, and how disagreeable soever his words were to them, they were forced to comply without daring to complain, yea they often seemed like humble suppliants, and once they went so far as to adjure our blessed Lord not to torment them, see St. Mark, V. 7.) The winds, waves, and fishes all obey him, all diseases, and even death itself heard his voice and departed at his command, and to his disciples he said, "all power is given unto me in heaven and in earth," Matth. xxviii. 18, & certainly now he is at the right hand of God: angels and principalities, and powers, are made subject unto him, 1. Pet. iii. 22. God hath exalted him above all power and might, & every name that is named, not only in this world but also in that which is to come, and put all things under his feet, and gave him to be the head over all things to the church: Ephes. i. 22.

But as though the apostle had known that the sense would be disputed, he hath said, "But now we see not yet all things put under him." Heb. ii. 8, all things were subject to his control, even on earth, and they cannot be less so, now he is exalted to heaven, to the glory which he had with the father before the world was, and yet many years after his ascension, the apostle says, "but now we see not yet all things put under him, by which he must certainly mean their being willingly subject unto him, for in all other senses, all things are now put under him, in the most unlimited manner

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as we have seen already. But the apostle goes on to tell how far the important work is accomplished, and that a sure foundation is laid for its entire completion, saying, "but we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor, that by the grace of God, should taste death for all," that is, for all except God.

Though what hath already been spoken, may seem more than enough to prove the point respecting the word "all," yet there is one passage more full to the purpose, that I would not omit, it being of itself fully sufficient to settle the dispute forever: the apostle speaking of Christ, saith, "Who is the image of the invisible God, the first born of every creature: for by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him: and he is before all things, and by him all things consist: and he is the head of the body, the church: who is the beginning, the first born from the dead; that in all things, he might have the pre-eminence: For it pleased the father, that in him should all fulness dwell: and having made peace through the blood of his cross, (by him,) to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." (col. 1. 15—20.)

*Question.* I am hardly able to gainsay this reasoning, it seems almost undeniable, but can you shew that the doctrine of the universal salvation of all men, stands connected with practical religion, or the keeping of the commandments of God?

*Answer.* Our Lord has commanded us to love all mankind, not our brethren and friends only, but even our enemies, and all for this purpose, that we may be the children of our father, who is in heaven



whose love is universal, and whose tender mercies are over all his works, see St. Matthew, v. 44—48. St. Luke, vi. 27—36. Then what shall we say to that doctrine that teaches us, that God hates, with a perfect hatred many of those whom he hath commanded us to love as ourselves. We are commanded to do good to all men, as we have opportunity, this is recommended to us by the example of our heavenly father, who maketh his sun to rise on the evil and on the good, and sendeth rain on the just, and on the unjust. And no person can say, that the belief of this doctrine tends, in the least, to hinder us from doing good to all, and he is determined to make them all, the subjects of his kingdom at last.

Now is it possible to suppose, with any degree of reason, that our Lord would command us, upon pain of his highest displeasure, to forgive those whom he hated, and determined to punish while he should rule, without having the least desire or design to do them good? Has he promised us the greatest blessings, if we will forgive all men, and will he never forgive them? he that can believe this, let him believe it. However, since forgiving all men is a plain command, which none can deny, I trust no one will venture to say, that believing the final salvation of all men, at last, will have any tendency to make us break this precept of our saviour's, upon which he lays so much stress, but I think the contrary is evident.

We are commanded to pray for all men, St. Paul says. "I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men, for this is good and acceptable in the sight of God our saviour who will have all men to be saved and come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time. This is the great doctrine of the gospel, the very foundation of Christianity, whereunto I am ordained a preacher, and an apostle, I speak the truth in Christ, and lie not, a teacher of the Gentiles in faith and verity."

The apostle not only believed but taught, not only taught, but commanded others to teach and preach this great doctrine, of God's being the saviour or restorer of all men: in this he gloried, saying, this is a faithful saying, and worthy of all acceptation, for therefore we both labour and suffer reproach, because we trust in the living God, who is the saviour or restorer of all men, especially those that believe. These things command and teach.



